



KING. God save the

City of WORCESTER.
other noted Persons of the
MAYOR, ALDERMEN and
Published at the Request of the



God save the K I N G.

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MAYOR, ALDERMEN and
other noted Persons of the
City of *WORCESTER*.

RELIGION
EXPRESS BY
LOYALTY:
IN A
SERMON

Preach'd before the RIGHT WORSHIPFUL

Samuel Swift Esq;

MAYOR of the Antient, Honourable and Loyal

City of Worcester.

The first Sunday after his Inauguration or Instalment, being the 19th. day of October, in the year of our Redemption 1684.

At the Parish Church of St. Swithin, upon a Text Selected by *William Swift, Esq;* (his truly Loyal Father) being the 21st. & 22d. Verses of the 24th. Chapter of *Solomons Proverbs*, in these following expressions. —

— *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.*

— *For their Calamity shall rise suddenly, and who knoweth the ruin of them both.*

By *Will: Williams*, an inferior Brother to the venerable and Orthodox Clergy.

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REGISTER

BY

LOYALTY:

IN A

SERMON

PREACHED AT THE WORSHIPFUL

Samuel Swift Esq.

OF THE PARISH OF ST. MARTIN'S AND LONDON

ON

THE 10th OF SEPTEMBER 1710

At the Parish Church of St. Martin's, upon a Text

Selected by William, Esq. Just. of the Royal Parson, being

the 1st of 2nd Book of the 1st Chapter of Solomon

10th of 2nd Book of the 1st Chapter of Solomon

And then that he gives to them

For their Country, their Religion, and also for their

And then that he gives to them

For their Country, their Religion, and also for their

And then that he gives to them

To the Right Worshipful Samuel
Swift Esq; Mayor, and also to the
Worshipful Aldermen, together
with all other worthy Mem-
bers of the Common-Council
pertaining to the City
of WORCESTER.

Loving and Loyal Gentlemen,

I is very observable, that most of you (to whom this Epistle is Dedicated) were personally present at the delivery of the (following) Sermon, which discourse I found to be complyable with your Loyal dispositions: otherwise I had not been solicited (by so many of its Auditors) to publish the same in Print. And tho I was much importun'd thereunto, yet I durst not presume upon such an enterprize, until I had taken the (wary) advice of much more discreet and better judgments:

The Text was recommended to my management, by a well-wisher (and good benefactor) both to the Church of England and the Common-weal, namely Wi. Swift Esq; and it is an undoubted Testimonial, not only of his Religious Principles, but also of his Loyal Practices; whose (longing) desire is to see Uniformity flourishing both in Church and State, the
which

The Epistle

which happiness would much redound to the satisfaction of all such Persons as have true affection to the present Government; for if we take a serious prospect of the Primitive times, nothing more prejudic'd the Christian Religion, than the irregular discords of disaffected People, as appears in the Faction of the Church of Corinth, where one said, I am of Paul, another I am of Apollo, a third I am of Cephas, and a fourth I am of Christ, as if Paul, Apollo, Peter and Christ, had various Professions of the same universal or Catholick Doctrine, which was so far repugnant with the (uniformal) practice of the Apostles, that St. Paul sharply reprehended such conceited Parties, for their inordinate and self-will'd distinctions, as if (thereby) they contracted the guilt of Saducæan error, i. e. in denying the Resurrection of Christ from the dead, as appears in his 1 Epist. Cor. Chap. 15. Vers. 12.

This Capital default was attended with many other Criminous (or Enormous) mistakes, by reason of their incongruous Practices and Contentious Customs, which were the perfidious (and unsufferable) Causes, that brought Faith into Faction, and Religion into Rebellion; like our giddy Dissenters from the Church of England; who contrary to the course of the Learned and Holy-men, have imagin'd and fram'd strange conclusions

to the Reader.

conclusions in Divinity, as alledging the Choice of Ministers, to stand upon the approbation of the People, and that they are all of equal authority, also they affirm the Church of Englands Government to be unlawful and Anti-Christian, and that the Lords Prayer commanded by our Saviour, must not be used, no Holy-day observ'd but the Sabbath, no Primitive Father scited in the Pulpit, the Book of Common Prayer (or Divine Service) must be abolished, all Ceremonies of our Church swept away as Popish, that the calling of Bishops is an Anti-christian Hierarchy, that Reformation of Religion belongs to the Commonalty, that the People are better than the King, and of greater Authority, that the Presbiterie and not the Prince, should bear the Supream Government, in matters Ecclesiastical. These (and such like Novelties) are their seditious and confused Tenets, the reason of all which mistakes, as St. Peter remarks in his 2d. Epist. the 2d. Chap. Verse 10, is because they are presumptuous, self-will'd, despising Government, and speaking evil of Dignities; tho the same Apostle obliges them (by the expresse Rule of Scripture) To fear God and honour their King, but they (by the Magick of their Seperation) divide that Text of Scripture asunder, which Christ and his Apostle have joyned together, yea, it visibly appears

The Epistle, &c.

pears, that though they pretended to fear God, yet they so far dishonoured their King, as to occasion the death of the Lord's Anointed, to wit, our late Royal Martyr; and it is too apparent, that the like mischief was lately hatched, in order to depose the Regal Person of our present Sovereign (had not God preserved him by a miracle of unparalleled Mercy) but to prevent such Schism, Treason and Rebellion, I shall conclude this Epistle with St. Paul's rule of Conformity in his 1st Epist. Cor. Chap. 1 Verse 10. where he speaks these expressions to the Seditious Corinthians.-----

Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same Judgment:

Which

Loyal Gentlemen,

Shall be the constant Prayer

of your faithful Friend and

Humble Servant, wth

WILLIAM WILLIAMS.



Prov. 24. Chap. 21, 22. Vers.

*My Son, fear thou the Lord, and the King : and
meddle not with them that are given to change.
For their Calamity shall rise suddenly, and who know-
eth the ruine of them both.*

THIS Portion of Scripture is so elegantly Emphatical in its important expressions, that (without controverſie) Sovereign Kings and Princes are the true Types or resemblances of Gods Supreme Majesty ; and ſuch a one was the moſt Majeſtick and Magnificent Solomon, who (in reference to his abundant Wiſdom) did more repreſent his Heavenly Maker, than any other Terreſtrial Monarch, whether preceding or ſucceeding his Regal dignity ; for he was ſo highly in favour with the Higheſt, as to be called *Lemuel*, a King belonging to the Lord, alſo *Jedidiah*, a King beloved of the

B Lord,

Lord, and likewise *Shelemo*, which implies a peaceable and a quiet King.

These signal appellations, are the sacred stamps wherewith God Almighty imprints his own Image upon the Persons of pious Princes; that he may rank them in the first and most principal Hierarchy of Magistratical Men; where, by a Deifi'd dignity, his Holiness styles them Gods, and Children of the most high, as appears in the 82^d. *Psal.* at the 1st. and the 6th. Verses. Also *Moses* saith in the 22^d. of *Exod.* at the 28th. Vers. *Thou shalt not revile the Gods, nor curse the Ruler of thy People.* By which supernal Prerogative, they are priviledg'd to exercise the greater Authority, yet are they so limmited by the restriction of Divine Precepts, that they ought not to act any thing contradictory, either to found justice or judgment; because the Sovereign duty of these Monarchs chiefly consists in matters of Religion, that is, in establishing the Faith *secundum verbum Dei*, according to the word of God, and to take care when it is so establish'd, that it be reverently esteem'd and practiced, both by themselves and their Subjects; Also the Law of God and nature di-

ly observed, mildness and meekness used towards the vertuous, likewise correction and instruction to those that are vicious, in order to reclaim them unto a sober and Godly Conversation: But in every respect, justice and impartiality ought to be used towards all manner of Persons, be they of what Nature, Degree, or Quality soever.

And as these forementioned particulars are the incumbent duties of superior Powers, imposed upon them for the Glory of God, the good of his Church, and the welfare of Kingdoms and Common-weals: So likewise, every inferior Person (through the vast Circumference of the whole Universe) is obliged, both by the Laws of God and Nature, to pay unto his Governor, whether Statesman, Prince, King, or Emperor; such respect, love, obedience, dues and customs, as shall accrue Tributary to that Potentate (or Plenipotentiary) according to the precepts and injunctions of those practicable and penal Laws: For we may discern by the light of reason, in case any subject (being capable) will refractorily omit to support his Prince in time of necessity, when occasion

calls for the assistance of his Purse, or Person, that at such an opportunity the Prince may justly refuse to own, or protect him as his Subject. But, to prevent such miscarriages, the wisest of Temporal Kings, even *Solomon* himself has left us many presidential Precepts, to create mutual respects between the one and the other ; so that we need not have recourse to the *Athenian* Schools, nor consult the writings of Philosophers, for they are so near unto us, as to be found in the Oracles of God, where, as so many Golden Rules, they direct and stir us up, to tender our Allegiance unto Supremacy. And this is clearly evidenc'd in the Foundation of my present Discourse, where a King prescribing to his Subject the Law of Loyalty, confers upon him the Title of a Son, that he might become obedient by the advice of his Father, as observing that a Father will give no ill Council to the Son, unless when deceiv'd in his own judgment ; And such a Father was indulgent *Solomon* King of *Israel*, for when he Reigned in his unparrallel'd pomp and Grandeur at *Jerusalem*, he was *Pater Patriæ* to the *Israelites*, a Father that gave them good and wholesom instructions

instructions ; as apparently appears by the arguments he made use of to make a son born in his Kingdom, become a Loyal Subject to his Prince, perswading him in the first place, to fear God and the King ; *Secondly*, not to meddle with them that are given to change ; *Thirdly*, to beware of their sudden Calamities ; *Fourthly*, to eschew the ruine of such disorderly Dissenters. All which cautions are compendiously comprehended in the words of my present Text, where King Solomon gives this prudent admonition in the Person of one, to all other subjects, saying to each of them----
 ----*My Son, fear thou the Lord and the King, and meddle not with them that are given to change. -----*
 ----*For their Calamity shall rise suddenly, and who knoweth the ruine of them both ? ----*

In which words we may take notice of four remarkable particulars.

First, Solomons Exhortation unto every rational Person, to Fear, Honour and Obey, both God and his Legal Sovereign, as appears in the former clause of the first Verse in my Text, where he saith---- *My Son, fear thou the Lord and the King.*

Secondly, His exhortation, to disswade (or withdraw

withdraw) a Subject from adhering to such People as change their principles and practices, from Regal Government,---manifested by these words of the latter clause in my first Verse.---*And meddle not with them that are given to change.*

Thirdly, His demonstration of sudden and certain Calamities, that by the Hand of Divine Justice, are recompensible upon such Schismatical Dissenters. And this is urg'd from the first branch of the second Verse in my Text, where *Solomon* affirms---*That their Calamity shall rise suddenly.*

Fourthly, The destruction of that Empire, Kingdom or Principality; wherein the Subjects are Arbitrarily divided, both among and against themselves; which also is inferred from the last branch in my Text, where *Solomon* propounds this Ominous Interrogatory---*And who knoweth the ruine of them both?*

I shall Counterpoise these four particulars with four other pertinent propositions, arising naturally from the words of the Text, where, in the first place,

I will assert, that it is the incumbent duty of every rational Person, to Fear God, and Honour his King.

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2dly. I shall affirm, that he who fears God, ought in such a manner to Honour his King, as not to side with those that would alter (or change) his Government.

3dly. I will prove, by (express Testimonies of) Scripture, that sudden Calamities have ensued upon the Rebellion of Schismatical and Factionous People.

4thly. I shall maintain, that in whatever Nation the People are Arbitrarily divided in opposition to the Government, such enterprizes portend those parties ruine.

5thly, and Lastly, I will infer the application, both from the Premises and the Conclusion of my Text.---These are the points which with God's Assistance, I design to insist upon, in order whereunto, I shall begin with the foremost---Namely, to Assert, That it is the incumbent duty of every rational Person, to Fear God, and Honour his King, as being suitable with the first clause in my Text, where Solomon saith,--- My Son, fear thou the Lord, and the King.

The Omnipotent and Eternal *Jehovah* (being the Supreme Monarch of Heaven and Earth) stil'd *The King of Kings*, and Lord
of

of Lords, ought to be feared, honoured and obeyed, before any other Potentate whatsoever; forasmuch as he is their Creator and Governor, bearing rule over all the world, and therefore to be feared as the King of Nations, according to the observation of the Prophet *Jeremiah*, in the 10 Chap. of his Prophecy, *Vers. 7.* Where he saith, *Who will not fear thee O King of Nations?* Where King of Nations, is Gods own Prerogative, although he hath given the Earth to the Children of Men, as appears in the 115 *Psal. Vers. 16.* *And it is divided into Portions among Princes* (even such as are Gods Vicegerents) to whom, next God, we must also render our fear and obedience, because they are Commissionated by him, to bear the Sword of Justice, and that (both) for the punishment of evil doers, and the encouragement of them that do well, that is, for the encouragement of those who Fear God and Honour their Lawful Sovereign; living in Peace and Unity among themselves; which is the duty that *Solomon* enjoyns in the first Clause of my Text, where he saith to every Subject---*My Son, fear thou the Lord, and the King.*

Whatever

Whatever Laws, or Edicts, are established by a King, either Concordant, or not contradictory to the word of God; It is the duty of every sober Subject, to have as much regard to their tendency, as if they were immediately deliver'd by the Mouth of God himself; for every Prince is (conditionally) Gods Pleni-potentiary unto whom he gives tolleration to enact such useful Laws, as may be requisite towards the support and preservation of his Government; from which Laws all subordinate Magistrates derive Power to punish such offenders as wilfully violate, or contemn the same, (according to the merit of the offence committed)----- An incomparable instance whereof, we have in a gracious Commission which Princely *Artaxerxes* (the *Persian King*) granted to Priestly *Ezra* (a famous Scribe in the Law of *Moses*) as appears in the 7th. Chap. of the Book of *Ezra*, at the 25, and 26 Verses, where *Artaxerxes* delivered his Commission unto him, in these very words.---- *And thou Ezra, after the wisdom of thy God, which is in thine hand, set Magistrates and Judges, which may judge all the People that are beyond the River, all such as know*

the *Laws of thy God*, and teach ye them which know them not.

And whosoever will not do the Law of thy God, and the Law of the King, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

These are the Legal Penalties to be inflicted upon all those that despise the Injunctions of God and the King; to make such mutinies and insurrections in a Realm, as might be detrimental to the form of Government; which must needs be a great aggravation to the Supream Majesty of Heaven, who in the *eighth Chapter of Solomons Proverbs*, at the *fifteenth and sixteenth Verses*; speaks thus of Superior Powers, ---

By me Kings Reign and Princes decree Justice.

By me Princes Rule, and Nobles, even all the Judges of the Earth.

Seeing therefore that all Kings, Princes, Nobles and Judges of the Earth, have their Regallity, Decrees and Ordinances from God; then must it be the duty of all their inferiors to tender their obedience unto such

Decrees,

Decrees, Acts or Ordinances, as they by Commission from God shall impose upon the Subjects. And this is the Apostolical advice of St. Peter, in his 1st. Epistle, Chapter the second, at the thirteenth and fourteenth Verses. Where to the Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, he spake these expressions --- "Submit your
 "selves to every ordinance of Man, for the
 "Lords sake, whether it be to the King as
 "Supreme; or unto Governors, as unto
 "them that are sent by him, for the punish-
 "ment of evil doers, and for the praise of
 "them that do well. From whence we may observe, that every Magistrate, acting for the glory of God, and the good of his King, ought (for their sakes) to be reverently esteemed and obeyed; I might alledge several Testimonies of Scripture in the proof of this point. As Genesis the 41th. and 40th. Where Pharaoh said unto Joseph--- Thou shalt be over my House, and according to thy Word, shall all my People be rul'd: And in the sixteenth Chapter of Exodus, Verse the eighth, we read how the Israelites in murmuring against Moses their Chief Prince, and Aaron their Chief Priest,

did (more abundantly) murmur in their Hearts against God : For saith the Text,

The Lord heareth your murmurings which ye murmur against him : And what are we ? Your murmurings are not against us, but against the Lord. Also in the 17th. Chapter of Deuteronomy, the 10th. 11th. and 12th. Verses, Moses being the Chief Magistrate of the Israelites, spake unto them these words.--- And thou shalt do according to the Sentence which they of that place (which the Lord shall chuse) shall shew thee, and thou shalt observe to do according to all that they inform thee.

According to the Sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do : Thou shalt not decline from the Sentence which they shall shew thee, to the right hand, nor to the left.

And the Man that will do presumptuously, and will not hearken unto the Judge, even that Man shall die, and thou shalt put away the evil from Israel.

The like Testimony, we find in the First Chapter of Joshua, at the 16th. 17. and 18th. Verses. Where the Hebrews spake thus to their Champion Joshua. All that thou commandest us, we will do, and whithersoever thou sendest us, we will

will go. According as we hearkened unto Moses in all things, so will we hearken unto thee. Whosoever he be that doth rebel against thy Commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death.

Whatever Precepts in the Old Testament require our obedience to Superior Powers, we find such Precepts fully confirmed in the New, as appears in the 22d. Chap. of St. Matthew's Gospel, at the 21st Verse. Where our Saviour said unto Simon Peter, *Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods.* To render God and Cæsar their dues, was the godly practice of the Apostles; and therefore both St. Paul and St. Peter have left us sufficient rules to imitate their Religious and Loyal Conversation; as it is apparent in the 13th. Chap. of the Epistle to the Romans, at the 1st. and 2d. Verses, Where St. Paul saith, *Let every Soull be subject to the Higher Powers: For there is no Power but of God, the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the ordinance of God, and they that resist, shall receive to themselves Damnation.* St. Peter also hath the like rule, in his first Epistle

ftle 2d. Chap. at the 17th. Verse, where he saith, *Honour all Men; love the Brotherhood; fear God, honour the King.* Thus much shall suffice in reference to the first proposition, from which I asserted, that it is the incumbent duty of every rational Person, to Fear God, and Honour his King, as being suitable with the first clause in my Text, where *Solomon* saith, *My Son, fear thou the Lord and the King.*

From whence I proceed to handle the 2d. proposition, namely to affirm, that he who fears God, ought in such a manner to honour his King, as not to side with those that would alter or change his Government, as answerable to these words of the second clause in my first Verse, *And meddle not with them that are given to change.*

It is very remarkable (that by the discord of the *Arians*) Multitudes of People fell away from Christianity, to Gentilism and Infidelity; so likewise by our late Animosities in this Kingdom, many chang'd their Opinions (and Practises) to Rantism, Atheism and Impiety; in King *James* his days (of blessed memory) several Persons began to cry for the *Geneva* Discipline, and *Scottish* Reformation
in

in the Church; whereupon the ignorant multitude was so stirred up, that (like an *Aegyptian* Plague) the whole Land was infested with Sects and Tumults (in so much) that the State was troubled, the King disobeyed, good Laws neglected, violence and villany offered, to all that were possessed with Loyalty and Allegiance towards their Sovereign; this brought the Kingdom into such a confused Distraction, that much People grew obstinate and disloyal; some pleading for Liberty of Conscience, and under that Nicety forsaking Communion with the Church Catholick, to flock with seditious Multitudes, either to Mountains, Woods, Barns or Stables, any where, rather than the Place of Holy Convocation, though consecrated for the Worship and Honour of God, in allusion unto the Temple of Solomon; whereof David said, *In his Temple, shall every Man speak of his honor.* But wilfully forsaking their Mother Church, they suddenly fell to Sedition, from Sedition, to privy Conspiracy against the Government, from Conspiracy, to Rebellion, from Rebellion to false Doctrine, from false Doctrine, to Heresie, from Heresie, to Schism, from Schism
to

to hardness of heart, and from hardness of heart, to contempt of Gods Word and Commandment ; like unto those filthy Dreamers who despise Regal Dominion, and speak evil of secular and civil Dignities, as St. Jude remarks in the 8. vers. of his Epistle.

These are the Gradations of a profest Schismatick, and Schism is as antient as the Devil himself ; for he was the first Inven^{er} of it, as appears by the Dissention which he made amongst the Cælestial Angels, until he and they became Apostates ; for which presumption he was cast (under the Name of *Lucifer*) into the depth of Hell, as appears in the 14. Chap. of the Prophecie of Isaiah at the 14. and 15. verses.

In the second Place, after he had put the Angels at variance one with another, and both himself and them, in opposition to God, he proceeds to set man at difference with his Maker, and that in the Garden of *Eden* ; where *Adam* and *Eve* consenting to his (Serpentine) Temptation, became guilty of sin and eternal death.

Thirdly, as soon as this (*diabelical*) Schismatick had set man at odds with his Maker, he did

did set one man to destroy another, as appears in the 4. Chap. of Genesis, v. 8. where (by his evil means) *Cain rose up against Abel his Brother, and slew him.*

From hence it may be observed, that where ever Satan sows his seeds of *sedition*, there others may reap the fruit of Murder and Confusion: This Truth might be witnessed, (in the Kingdom of *England*) by an inhumane and unparallel'd Experience, namely, the Assassination or Murder of our late King, (being the *odium* of all Christendom) occasioned by the disturbance of our home-bred divisions, which created contention and debate amongst us, being the malignant Marks of Satans Synagogue, and directly opposite to the badges of Christs Church, which are, Unity, Peace, and Concord; for as St. Paul saith in his 1st. Epistle to the *Corinths*, the 11. Chap. ver. 16. --- *If any man seemeth to be contentious, we have no such custom, neither the Churches of God.*

Seing therefore that the Church of God, admits of no contentious Customs, let all of us that own our selves profess Members thereof,

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joyn together in one harmonious consent, to hold the Faith, in *Unity of Spirit, in the Bond of Peace, and in righteousness of life.* Acknowledging the Truth of my second Proposition --- That he who fears God, ought in such a manner to honour his King, as not to side with those that would alter (or change) his Government, and this also is answerable to these words of the latter Clause in my first Verse, --- *And meddle not with them that are given to change,*

Which ushers me to the management of the Third Proposition---- Namely, to prove by exprels Testimonies of Scripture, That sudden Calamities have ensued upon the Rebellion of Schismatical (and Factious) People. Which also is agreable with the first branch of the second ver. in my Text, where Solomon affirms, *That their Calamity shall rise suddenly.*

My first Evidence in this respect shall be alledged from the 16. Chap. of Numbers at the 31, 32, 33, & 34. verses, where it is recorded, That Korah, Dathan, and Abiram, rebelled against Moses, and refused to obey him, where-
upon

upon fire came from the Lord, and consumed *Korah* and his Company --- And the earth opened her mouth, and swallowed up *Dathan* and *Abiram*, with their Houses, and all the men that appertained to them, and all their goods, and they perished from among the Congregation. --- And again, when the Congregation of *Israel* murmured against *Moses*, the Lord sent a Plague amongst them, whereof there suddenly dyed Fourteen thousand and seven hundred, besides them that dyed about the matter of *Korah*, as appears in the 49. v. of the same Chap.

Another Instance we have in the 21. Chap. of *Numbers* at the 5, & 6. v. where it is said --- That the Lord sent fiery Serpents amongst the *Israelites*, and they bit the people, and much People of *Israel* dyed, for their murmuring against *Moses* (who in those days) was their chief Magistrate.

Likewise *Abolom* rebelled against King *David*, his Lord and Father, but his great Army was overthrown, and Twenty Thousand of them were slain, and himself hanged by

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the head, forsaken by his Mule, and with three Darts thrust through the heart by *Joab*, and Ten young men that bare *Joab's* Armour, compassed him about, and slew him, as you may read in the 18. *Chap.* of the second Book of *Samuel* at the 7. 14. & 15. *ver.*

Also *Sheba* (the Son of *Bichri*) rebelled against King *David*, and blew a Trumpet, and said, we have no part in *David*, neither have we Inheritance in the Son of *Jeſſe*; and every man of *Israel* went up from after *David*, and followed *Sheba*; but shortly after, *Sheba* being besieged by *Joab* in *Abel*, had his head stricken off, and thrown over the Wall to *Joab*, as it is recorded in the 20. *Chap.* of the second of *Samuel* at the 1, 2, 21, 22. *verses.*

Baasha the Son of *Abijah* conspired against *Nadab*, his Lord and King; and slew him; as appears in the 15. *Ch.* of the first Book of *Reg.* *ver.* the 27. But in the 16. *Chap.* of the same Book, at the 1, 2, & 3. *v.* *Jehu* the Son of *Hanani* prophesied against him (saying from God) I will take away the Posterity of *Baasha*, and will make thy House like the House of

of *Jeroboam* the Son of *Nebat*, him that dieth of *Baasha* in the City, shall the Dog eat; and him that dyeth of his, in the fields, shall the Fowls of the air eat.

Zimri a servant to *Elah*, King of *Israel*, conspired against his Master and slew him; but within seven days, *Omri* whom the People made King, came and besieged him in *Tirzah*, and it came to pass, when *Zimri* saw the City was taken, that he went into the Palace of the King, and burnt the Kings house over his head, and dyed, as it is apparent in the 16th. Chapter of the First Book of the Kings, from the 9th. to the 19th. Verse.

The Servants of *Joash*, King of *Juda*, conspired against him, and slew the King in the House of *Millo*: as appears in the Twelfth Chapter of the second Book of the Kings, Verse 20. But in the 14. Chapter of the same Book, Verse 5. It is said, That, as soon as *Amaziah* his Son had the Kingdom Confirmed in his hand, he slew his Servants who had slain the King his Father.

There

There is also a very remarkable passage in the 21. Chapter of the 2d. Book of the *Kings* at the 23, and 24, Verses, where it is said, That the Servants of *Ammon* Conspired against him, and slew the King in his own House, and the People of the Land slew all them that had Conspir'd against King *Ammon*.--- And the People of the Land made *Josiah* his Son, King in his stead.

A Parrallel of this example we had in the Martyrdom of our Late King, and the Restauration of our present Sovereign, for his own Subjects conspired against him, and slew the King at his own House; and the People of the Land(by putting the Laws in Execution) did cut off some of those that Conspired the death of their Royal Master: And again *Josiah-like*, the people of this Land (by the wonderful Providence of God) did place his Princely Son, to rule (the Realm) in his Fathers stead; To whose gracious Person, may God grant a long and a prosperous Reign over us I shall cite Two or Three Examples (from the New Testament) and so put a Period to this noted Point.

Joseph

Joseph and *Mary*, the Parents of our Lord and Saviour, (willing to shew their Loyalty and Obedience) upon the command of *Augustus Caesar*, went up unto their own City to be taxed, as appears in the 2d. Chap. of St. *Luke's Gospel* Ver. the 4th. Christ himself paid Tribute to *Cæsar*, and submitted to the judgment of *Pilate*, tho he could easily have delivered himself from the same: As appears in the 17 Chapter of St. *Matthew*, at the 27. Verse.

We read in the 5. Chapter of the *Acts*, Verse 37. That one *Judas* of *Galilee* counselled the *Jews*, that by no means they should pay Tribute unto *Cæsar*; but to maintain their ancient Priviledges and Customs, and so drew away much People after him; but he perished, and all, as many as obeyed him, were dispersed.

St. *Paul* submitted to, and pleaded his cause before *Felix* the Roman Governour; as appears, *Acts* the 24th. at the 10th. Verse.

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The like he did before *Festus*, who came in the room of *Felix*, and afterwards he appealed unto *Cesar's* Judgment-seat, as it is very observable in the 25. Chap. of the *Acts* at the 8. & 11. ver.

Now it plainly appears that *Joseph*, and *Mary*, and *Jesus*, and *Paul*, were obedient to civil Magistrates, and Governors; But such as were disobedient and rebellious, they were rewarded according to their due deserts, as I have sufficiently demonstrated from the third Proposition,

Whence I proved by express Testimonies of Scripture, that sudden Calamities have ensued upon the Rebellion of Schismatical and Factious People, as agreeable with the first Branch of the 2d. ver. in my Text, Where *Solomon* affirms, That their Calamity shall rise suddenly.

From which I pass to the Fourth Proposition: Namely to maintain, That in whatever Nation the People are arbitrarily divided in opposition to the Government, such Enterprizes

terprizes portend those Parties ruine ; which also is correspondent with the last Branch of my Text, where *Solomon* propounds this ominous Interrogatory---- *And who knoweth th*
ruine of them both ?

It is to be observed in the course of all Ages , that the most flourishing Kingdoms of the World, never received such fearful down-falls , from open and forreign Enemies , as they have done by secret Innovations and Domestick conspiracies.

The destruction of *Jerusalem* (that Metropolis of earthly Cities) began by the civil , or rather uncivil discords , of *Simon* and *Eleazar* ; but when *Vespasian* the Emperor, and his Son *Titus* came against it with an Army , they found the whole Nation of the *Jews* , divided into three factions , each of them ready to undo the other : Whereupon followed the overthrow of that Kingdom, and rasing of *Jerusalem* even level with the ground ; for then there were slain of the *Jews* (being Men, Women and Children) as the learned *Josephus* writes, who

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(at that time) was Captain in the field, no less than Eleven hundred Thousand.

It is apparently demonstrable, that every Schism proceeds from it's first Point, to the full Period of a plain Heresie; of one small spark is kindled a great fire; *Arrius's* Heresie was but a spark at the beginning, yet this spark did set all *Affrica* and *Europe* on the (furious) fire of Contention, that hitherto the Church militant recover'd not its former esteem and purity. Also *Mahomet* (that Antichristian Infidel) began with a very few of his *Sett*, but in a short time he over-ran *Asia*, and did so deface the beauty of the Eastern Churches, that (to this day), he continues a Scourge to all Christendom: And it is observ'd (by woful experience) That the *Anabaptists* (of late years) kindled such a Spark of Error in *Germany* (as grew into such a combustible flame) that many Cities, Towns and Temples, were set on fire, whereupon issued a bloody Massacre of many thousand People.

But we need not go so far as *Jerusalem*, *Turky* or *Germany*, for Examples.

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This Kingdom of ours, could never be invaded nor conquered, till such time as the people were at variance within themselves; then was *Julius Caesar* with a small Army, the *Saxons, Danes and Normans*, able to possess, and suppress our Country.

The like Surprizal happened in the time of our late Rebellion, when *England* was deposed of its Princely Patron-ship, to be in subjection to an Usurping Protector-ship.

It is the opinion of *Herodian* (an old Writer) that as much as War is worse than peace, so much, civil Sedition is worse than war. And *Titus Livius* saith; that it is dissention which causeth the ruine of great Empire.

I am sure this our Kingdom has sufficiently shared in such Calamities, and had not God interven'd his good Providence, the horrible designs which were contriv'd not long since, might have brought it to utter ruine; For as our Saviour saith in the 12. Chap. of *St. Matthew*, Verse 25---- Every Kingdom divided against itself, is brought to desolation, and

every City or House divided against it self, shall not stand. And thus much (briefly) must suffice in reference to the ruine of that Kingdom and its Subjects, which is undermined by seditious People; for these might in a (tumultuous way) be so destructive to each other (and also to the Nation) as to weaken the power of their Prince, to wage War with a Forreign enemy; so that this point complies with my fourth and last proposition;

From which I briefly maintained--- That in whatever Nation the People are arbitrarily divided in opposition to the Government, such Enterprizes portend those Parties ruine, which fitly corresponds with the last branch in my Text, where *Solomon* propounds this ominous Interrogatory; *And who knoweth the ruine of them both?*

Which guides me to the Fifth and last Point relating to my present Subject, that is, to infer the Application both from the Premises and the Conclusion of my Text.

Since

Since therefore that all Persons fearing God, ought to honour and obey their lawful Sovereign, and not to meddle with such People as change from his Government, by reason the Calamities of such shall suddenly arise, yea even to ruine and destroy them in their unlawful Enterprises. Then let it be our Christian care and diligence so to fear God, and honour the King; as to be in due subjection to all the subordinate Magistrates, as those that are sent by them, for the punishment of offenders, more especially to the right Worshipful the present Mayor, to whom God, and the King, have committed the Sword of Justice, to execute Judgment in this City: That (as his name is *Samuel*) he might therewith, (*Samuel-like*) hew Disloyalty and Sedition in pieces, as *Agag* the troubler of *Israel* was hew'd before the Lord in *Gigal*, which passage is observable in the 15. Chapter of the first of *Samuel* at the 33. ver. -- But in the 22, & 23. ver. of the same Chap. the Prophet *Samuel* hath an excellent Observation in reference to Obedience and Loyalty, where he speaks these Expressions---*Behold, to obey is better than sacrifice; and to hearken then*
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The fat of rams --- For Rebellion is as the sin of Witchcraft, and stubborness is as Iniquity, and Idolatry.

But to put a Period to such wilful Practises, I shall insert this Christian Caution, That if in case any Persons be dejected by reason of accusing Consciences for withdrawing themselves (long since) from the Communion of their Mother-Church, or neglecting their Duty of Loyalty to the King, as the Foster-Father thereof: And notwithstanding all this; have an earnest desire for the future, of being conformable to the said Church, in compliance with the Apostle's Council, who would have God to be fear'd, and the King honoured; I do ardently intreat all such, for the calming, or appeasing of their Consciences, to lay hold on the present opportunity, that their Obedience, and Gods Mercy might meet together, so that Righteousness, and Peace may (perpetually) kiss each other: In the pursuit of which duty, St. Paul gives us a Christian (and a Catholick) exhortation in his first Epistle to *Timothy*, the 2. Chap. at the 1, 2, & 3. ver. where he delivers this Apostolical charge,

charge, ---‘That, first of all, Supplications,
 ‘Prayers, Intercessions and giving of Thanks,
 ‘be made for all men. ---For Kings, and for
 ‘all that are in Authority, that we may lead
 ‘a quiet and peaceable Life, in all Godliness
 ‘and Honesty, --For this is good and accep-
 ‘table in the sight of God our Saviour. This
 was the practice of the holy Apostles, and
 also the Rule of the Primitive Fathers Imitation; as appears by a certain Prayer or Collect, recited by *Tertullian* (a reverend Father of the primitive Church) in behalf of the antient Emperors, Worded in these Expressions,
 ‘God Almighty, who is the Protector and
 ‘Defender of Kings, Grant to your Sacred
 ‘Majesty a long Life, a happy Reign, a secure State and Habitation, a strong Army,
 ‘a faithful Senate or Council, and a Loyal
 ‘People.

This Prayer is very requisite to be minded by every Loyal-hearted Person, both for the Good of his Sovereign and himself; more especially, by the Subjects of this Kingdom, that God might be intreated to make our King, so pious, prosperous and puissant in his
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Princely Enterprizes, as that all *European* Tongues may unanimously confesse **CAROLUS Ille MAGNUS**, *Charles he is the Great*, By the blessing of God he is great in this Nation, and also Good to the Nation, for this Kingdom is blessed both in his Regal Descent and Royal Deportment; as to his Descent, he is well known to be the Son of Nobles, In which respect *Solomon* saith in the 10th. Chap. of his *Ecclesiastes* at the 17. ver. -- *Blessed art thou O Land, when thy King is the Son of Nobles.*

Our Royal *Charles*, is so Noble in all his Actions, that I can parallel him with none, but prudent and princely *Solomon*; like unto whom (in the first Place) God has endued his heart with extraordinary Wisdom: To go in, and out, before the great People of this Kingdom committed to his Princely Tuition.

2. As *Solomon* was called *Lemuel*, a King belonging to the Lord; so also may our King; For he is one belonging unto him.

1st. In that he is The Defender of his Holy Catholick and Apostolick Faith.

2^{dly}. As *Solomon* was named *Jedidiah*, a King beloved of the Lord; so likewise may our Sovereign; for it is certain, that he was so beloved of the Lord, as to be wonderfully rescued and preserved from the furious rage of his enemies, not only before, and at, his Royal Restauration, but also at sundry other times, both at home and abroad.

3^{dly}. As *Solomon* was called *Shelemo*, a peaceable and a quiet King, so may our *CHARLES*; for he was so quiet and peaceable, as not to revenge much of his Fathers Blood upon the heads of his Enemies, neither fully to recompense their cruelty upon those Persons, who by commixing Villany with Violence, lately attempted to embrue their (polluted) hands in his own Royal Blood: So that his Majesty might have taken up a doleful Lamentation in allusion to that of the Daughter of *Sion*, mentioned in the 4. Chap. of *Jeremiah*, at the

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13. Ver.

31. ver. *That bewaileth her self, and that spreadeth her hands, saying, Wo is me now; for my Soul is wearied, because of Murtherers --- But may God Almighty preserve our Prince his gracious Person, from all such Diabolical and Inhumane Attempts, by establishing Peace within the Walls of his Three Kingdoms, and Prosperity in the Palaces thereof; That all his Subjects may live so peaceably and quiet under their Vines and their Fig-trees, as to be free from the fear of Evil.*

Which that we may do, Let us implore God the Father, for the sake of God the Son, to endue us with the Grace of God the Holy Ghost, at all times, in all places, and upon all occasions, to put in practice that Sacred Admonition of prudent Solomon (the Son of David) in the Words of my present Text, where he saith to every Subject.

My Son, fear thou the Lord and the King; and meddle not with them that are given to change:

For their Calamity shall rise suddenly, and who knoweth the ruin of them both.

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Now

Now to God the Father, God the Son, and
God the Holy Ghost, a Trînity of Con-
substantial Persons, subsisting in the De-
ity of one Individual Essence be ascri-
bed, as is most due, all Honour,
Glory, Power and Praise from
henceforth, even for ever
more. *AMEN.*

F I N I S.
